THE WESTERN LUMINARY.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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TERMS OF THE

WESTERN LUMINARY.

The Western Luminary is published every Wednesday, at two dollars per annum, in specie, if paid within the first six months—two dollars and fifty cents, if paid within the last six months—or three dollars, if not paid within the year. Persons procuring subscribers, and becoming responsible for them, will be allowed ten per cent on all monies collected, together with one copy gratis to those who procure ten subscribers.

All subscribers who do not give orders to discontinue their papers, before the expiration of the year, considered engaged for the next year. No subscriber at liberty to discontinue until all arrearages are paid.

∴ All Letters and communications must be post paid.

MISCELLANEOUS.

AUGUSTA COLLEGE.

We have often heard of, and admired the rapid growth of the West. This portion of the Union is not only becoming interesting for its internal and agricultural improvements, but also for the zeal and activity, in the cause of *literature* and *science*, which have been lately manifested by many citizens in that section of our country.—The Methodist Episcopal Church at length has started into life on this subject, and her efforts have been honourable and successful for the Augusta College. Professor Durbin, who has been in this city for several weeks, and indefatigably engaged for the interests of the Institution, has, with the knowledge and consent of Bishop M'Kendree, purchased for it, at his own risk and responsibility, the fine collection of minerals, owned by Mr. Cloud, of this city.—This collection is known to scientifical gentlemen as among the best in the country: it has near 3000 specimens, besides duplicates, gathered from every part of the world, at the expense of twenty years' labour, and much treasure. Mr. Cloud, with great liberality, for the encouragement of the infant institution, made a handsome deduction in the sale of the minerals. It will certainly be the best collection in any literary institution in our country, except the one at New Haven. While we commend the zeal and exertions of Professor Durbin in this case, we understand that he is in a great measure dependant on subscriptions from the liberal and scientific, to meet the payment to Mr. Cloud. Our citizens have already become acquainted with the history and progress of this institution, and some of them have contributed liberally. We hope, if it should be necessary to appeal to them again, that they will not let this purchase become void, or Mr. Durbin become personally embarrassed, and the great and important object be ultimately defeated.

Philadelphia Religious Messenger.

At the yearly meeting of the society of Friends, holden at Newport, R. I. last week, the sum of $1000 was raised, by subscription, to aid in colonizing the slaves who have fallen by inheritance into the hands of members of the society in North Carolina, where the manumission of slaves is prohibited, unless they are sent out of the state.

The Cheraw, S. C. Spectator says "There never was such a want of corn since the days that Jacob sent his sons to Egypt for it." It sells readily in that place at $1 50 the bushel.

Fire.—A most destructive fire broke out in the city of Charleston S. C., on the morning of the 24th ult. More than 30 houses and a large amount of property were consumed, some of which had been insured. It originated in a sadler's shop.

LOCUSTS.

Accounts from various parts of the country, speak of the immense number of locusts. The noise made by them is in many places quite deafning. They are different from the common locust, which does not usually make its appearance, until about the middle of July. The following description, is from the Middlesex (Conn.) Gazette.—"Their eyes are red, legs light red, and they have red edging round the wings. The body is smaller than that of the common locust, and the back is not marked with that appearance of the letter W, which is so often observed in the common species. Their cry also is different and more sonorous than that of the common locust. They are found in the woods in great quantities, and feed upon the leaves of the chesnut."

Philadelphia Bible Society.—This society have, during the 18th year of their operation, terminating in the last month, stereotyped 10,000 English Bibles; and have imported 500 German Bibles, and as many Testaments. They have distributed 9,154 copies in eight different languages.

London contains 1,263,595 inhabitants, covering a space of more than 7 leagues, with seventy public squares, 8000 streets, 160,000 houses, 394 churches, 14 courts of Justice, 14 markets, 14 prisons, 30 learned societies, 299 charity schools, 147 hospitals and infirmaries, and 1,700 other establishments for the aid of distressed persons.

An inhabited island has been discovered in the Pacific Ocean. Its north point is in lat. 7 deg. 10 min S. and the centre of it in long. 177 deg. 33 min. 16 sec. E. from Greenwich. The island is said to resemble a horse shoe, its extent about 8 miles, and appeared to be numerously peopled.—The natives are represented as being tall and well made, of a dark copper hue, and were naked, except some covering made of leaves. The land appeared fertile. The natives were quite wild, and they contrived to steal whatever they could from the boat sent ashore, and even attempted to take the oars from the hands of the crew. This island was discovered by two Dutch vessels, and has been named the Nederlandich Island. *Fam Vis.*

DR. CHALMERS.

It is well known that the genius and eloquence of this popular clergyman, during his stay at Glasgow, attracted immense crowds to his church, and the feeling of disappointment when a stranger entered his pulpit, was but too visible for any divine to mistake it. On one occasion, the Rev. Dr.——of——, having made an exchange with Dr. Chalmers, was so struck and irritated on entering the pulpit, with the reluctant advance of the assembling auditory, and the quick retreat of many from their pews, that he stood up, and addressing the congregation, said, "we will not begin the public worship of God till *the chaff blows off.*" We need not say that these words had the desired effect, and the audience became stationary under this severe rebuke.

Lord Peterborough, more famed for wit than religion, when he lodged with Fenelon, at Cambray, was so charmed with the piety of the Archbishop, that he exclaimed at parting, "if I stay here any longer, I shall become a Christian in spite of myself."

THE JEWS.

In Italy, as a mark of infamy, every Jew is obliged to wear a yellow cap, and at Lucca, an orange one. How degrading a requisition is this? Instead of diminishing the prejudices of that nation against the Christian name, it must unnecessarily and wickedly increase it. In some cities, even in Germany, the Jew, whether male or female, is compelled to walk in the middle, while the Christians occupy the sides, of the streets.

CHRIST CRUCIFIED.

Christ crucified is the library which triumphant souls will be studying to all eternity. This is that which cures the soul of all its maladies and distempers. Other knowledge makes men's minds giddy and flatulent: this settles and composes them. Other knowledge is apt to swell men into high conceits and opinions of themselves: this leads to humility and sobriety. Other knowledge leaves men's *hearts* as it finds them; this alters and makes them better. So transcendent an excellency is there in the knowledge of Christ crucified above the sublimest speculations in the world.

Stillingfleet.

A CLERGYMAN'S LIFE.

To a person who regretted to the celebrated Dr. Samuel Johnson, that he had not been a clergyman, because he considered the life of a clergyman an easy and comfortable one, the Doctor made this memorable reply: "The life of a conscientious clergyman is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. No sir, I do not envy a clergyman's life, as an easy life; nor do I envy the clergyman that makes it an easy life."

THE NARROW-SOULS.

SOME ACCOUNT OF THE FAMILY OF THE NARROW-SOULS; THEIR ORIGIN AND MANNERS.

AN ALLEGORY.

Mr. Narrow-soul, the father of the family, was the immediate descendant of Mr. Love-self and Mrs. Save-all. Though an only son, he had not the advantage of a liberal education. As his mother had a particular aversion to public Seminaries, she often used to say, that it would cost more to maintain one child at a boarding-school than to bring up three at home; whatever they might learn at those places, they were never taught the use of money, which, in her estimation, was of more importance than all the learning in the world; besides this, she insisted upon it, that their heads were filled with notions which made them unfit for business, and that they acquired habits of extravagance under the idea of liberality, which were extremely prejudicial to their interests.

Thus circumstanced, poor Narrow-soul had no opportunity of obtaining any useful knowledge, beyond what he could pick up at a little day school in the neighbourhood; add to this, that he had naturally a very great aversion to reading, in which disposition he was unhappily encouraged by both parents; for it was grown into a proverb, that people would never get forward in the world who were always poring over books, excepting only those books which were necessary in keeping accounts; and these, they admitted, could not be inspected too often, or examined too closely.

When Narrow-soul arrived at years of maturity, it so happened, that he fell in love with Party-zeal. She was the eldest daughter of Superstition, a descendant of the ancient family of the Bigots, who, for many years, made no objection to the match; only his mother was rather fearful, lest the object of his attachment, who was of a quick and lively turn, should lead him into expenses, which were not quite compatible with her views of economy.—She did not, however, oppose the union, which accordingly took place, and proved the source of a numerous progeny.

Their descendants have also multiplied to that degree, that there are few families which may not be traced to one or other of them, though they are seldom willing to own the extraction. They are indeed of various denominations, and called by different names; yet a family likeness may be observed in them all. They particularly resemble old Love-self; and those who possessed an intimate acquaintance with that gentleman, would find no difficulty in discovering the lineaments of his face in his numerous posterity.

Though descended from the same original stock, they are often at variance with one another, as they are divided into distinct classes or tribes, who regard each other with the greatest antipathy; so that the world has frequently been disturbed, and whole nations desolated, through the attempts that have been made by one or other of the tribes to exterminate the rest.

Some, perhaps, may be ready to inquire what religious sentiments they profess. It would be very difficult to give a satisfactory answer to this question, since it might easily be proved, that there is no sentiment in religion, either true or false, which has not been fiercely contended for by their tribes. It may be remarked, however, that let the particular denomination be what it may, the distinguishing characteristics of that denomination have always been considered by them as fitter objects of religious zeal than the fundamental truths of the gospel, or the common interests of Christianity: and they would rejoice more at the success of their efforts in making a proselyte from one tribe to another, than in converting a sinner from the error of his ways; nor would the news of a whole nation of heathen embracing the gospel, give them so much pleasure as to hear of the spread of their own peculiar sentiments, and the increase of their party.

This being the case, we need not be surprised that Missionary efforts have never met with their cordial approbation. As the principal promoters of such benevolent attempts utterly disclaim all party views, they present nothing that can appear sufficiently interesting to Narrow souls: some of whom go so far as to say, that the gospel ought not to be preached to sinners at all; in direct opposition to the commission of our Lord, and the example of his apostles.

"As well," they will say, "may you preach to the dead in the church-yard, as to those who are dead in trespasses and sins;" as if carnal reason should be attended to rather than the command of Christ, who has positively said, "preach the gospel to every creature." Thus do they err, not knowing the Scriptures, nor the power of God, who can and will, when it is his pleasure, give efficacy to his own word, and cause the dead in sin to hear the voice of the Son of God and live.

In commercial concerns, there are none who have met with greater success than the Narrow-souls. Among those who have acquired large fortunes from small beginnings, there are many who belong to this family; nor is it to be wondered at, for the powers of the mind, like streams of water confined within a narrow compass, and directed to a particular object, exert themselves in pursuit of that object with a force and impetus which is not to be expected in those whose views are more enlarged, and the objects of their attention more diversified.

There being so many various classes of Narrow souls, it is impossible to give a particular description that would exactly suit them all; for in many instances, they materially differ from each other; yet, in the general outline of their character, there is a very striking resemblance. As for example, they are universally contracted in their views, selfish in their aims, mean in their pursuits, and miserable in their tempers; unhappy in themselves, and the source of unhappiness to all about them, especially their inferiors and dependants.—*Lon. Evangelical Magazine.*

PASTORAL PRUDENCE.

The Christian Pastor should be a man of *prudence*. By prudence, however, I do not mean that time-serving, man-fearing, earth-born policy, which in the desk keeps out of sight what are called the hard doctrines, and never has the rudeness to disquiet the sinner's conscience, and is so very polite and civil as never to utter the word *hell* without a humble apology or to name the *prince of darkness* without turning him into a harmless eastern metaphor! Nor by ministerial prudence do I mean that cringing spirit, which never dares to look titled wickedness in the face—that aspen timidity which always says yes to the world, whatever it may dictate or propose; and which never troubles the gay, the rich, the great, the polite, with any of the unwelcome and old fashioned topics of religion; or at any rate, not till they are just leaving the world, and want to be assured that such harmless and good-hearted people as they are, have nothing to fear. All this and more, which sometimes passes current under the imposing garb of prudence, deserves a very different name. It is a gross perversion both of the word and of the thing.

Genuine ministerial prudence keeps back no important truth—listens to no compromise with sin—connives at no fashionable vice—cringes before no lordly worlding—is never silent when it ought to speak; and never sits quaking in cowardly concealment, when the honor of religion calls for boldness and activity. But prudence is always the opposite of rashness and inconsideration. It neither speaks nor acts till it has had time to deliberate. Its words being "fitly spoken, are like apples of gold in pictures of silver." In rebuking transgression, it strives to conciliate and gain the offender. It *disarms prejudice, inspires confidence*, gains friends, and wards off the attacks of enemies. Ordinary talents, under the direction of prudence, will do more in the ministry than the greatest gifts without it. Indeed, without prudence, no Pastor can long be either useful or happy.—*Dr. Humphrey's Sermon.*

From the Boston Recorder & Telegraph.

INTERESTING FROM THE PACIFIC.

A friend of ours, being recently on the Vineyard, was made acquainted with a number of interesting facts, by conversation with the captain, one of the officers, and a passenger, of the ship Chili, which had touched at Edgartown, on her way to New-York from the Pacific.

On the 4th of Dec. last, half past 7 o'clock, A. M lat. 17, S. long. 155, W. London, a boat was discovered standing towards the ship with several men on board. At 8 took her along side, and found them to be 4 natives of Rimatara, who, with a white man,* had undertaken to pass from that island to Rurutu, about 40 miles distant, in order to procure medicine for a sick man of the Falcon's crew, which had been cast away on their shores. These islands belong to a cluster, 6 in number, to which is applied the general name of Raivaivai, which is also the name of the largest island. This island, says the Missionary Gazetteer, is about 25 miles in circuit, has a good harbor, and is about 400 miles S. S. E. of Otaheite. Population 1600. In 1819—the date of the first Sandwich Island mission voyage.—Pomare, late king of Otaheite, visited this island, and found the inhabitants in a rude, idolatrous state. He was however, successful in persuading them to renounce idolatry and was induced to leave *Para*, one of his own chiefs, to teach them the way of salvation. Soon 3 native teachers were sent from Eimeo. Idolatry is renounced in 3 others, and native teachers are employed; viz. at *Rimatara*, 2 from Borabora; at *Rurutu*, 2 from Raiatea and 2 from Otaheite; and at *Tubuai*, 2 from Otaheite. These teachers were supplied with catechisms, spelling books, carpenter's tools, wearing apparel, &c. and were most cordially welcomed by the chiefs and people, where they are respectively stationed. Chapels have been built, which are thronged with attentive hearers, and the Gospel is embraced as the only hope of man."

These five men, having unhappily wandered from their course, and neither of them being able to make use of the Falcon's compass which they had on board, had been at sea for 4 or 5 weeks and were reduced to such an extremity of famine that the white man died of starvation, and the four natives had subsisted for several days on nothing but a remnant of raw-hide, which they happened to have on board. Being now rescued from their perilous condition, they were kindly furnished by the captain of the Chili with as much coffee, rice, and bread, as their extreme exhaustion rendered proper. Nor was this bounty received without a suitable expression (so far as could be gathered from attitude and manner—their language not being understood) of gratitude to God for his great deliverence. *Each of them had a Testament;* to which, it seems, they were so attached as not to take even a short voyage without them. They had despatches also from the Missionaries at Rimatara to those of Rurutu. In two hours after they were taken on board the Chili, a severe gale was experienced, in which the captain was of opinion the boat could not have lived. December 5th, the Chili arrived at Rimatara. Gratitude for the kindness shown to the four natives, was manifested in every possible way.—Presents were made to the captain and crew, consisting of hogs and other articles of food, with 56 pieces of native cloth: all which were the result of a contribution among the inhabitants.—The articles of food constituted a very seasonable supply.

The united testimony of the captain, mates and passenger, (who was one of the Falcon's crew) is, that the natives of Rimatara, who but a few years since were barbarians and idolaters, have become not only in a great degree civilized, but exceedingly moral and religious, through the instrumentality of the missionaries above named. Their spears are given away as curiosities, but not used in war, for wars are at an end. *Family prayer is almost universal; and the blessing of God is*

*His name was Robert Robinson, formerly of New-Haven, Conn. He was left on the island of Rurutu about 20 years ago—had become pious—and acted as a deacon of the church.

daily asked on their food. A very general attention is given to the keeping of the Sabbath, and to public worship. The Chili remained several weeks at this Island and Rurutu, and a full conviction was produced on the minds of the captain and crew, of the conscientious and scrupulous honesty of the natives. Tools, clothes, or any other articles, might be left within the reach of most of them; and yet be entirely safe.

From the Vermont Chronicle.

OBITUARY.

Died at Ashville, Buncomb Co. N. C. on the 20th May, the Rev. Lyman Whitney, A. M. son of Jonas Whitney, Esq. of Marlborough in this county. He was born December 2d, 1793. In a revival of religion under the labours of the late Rev. Dr. Lyman, in 1809, Mr. W. become a hopeful subject of redeeming grace, and united with the Congregational Church when at the age of sixteen. It was then that he began to inquire, "Lord what wilt thou have me to do." He felt for precious souls, and was willing to devote himself to the service of God in promoting their salvation. His heart was turned to the holy work of the ministry and he was suitably encouraged in this benevolent enterprise. He commenced his preparatory studies under the tuition of the Rev. Mr. Wood of Halifax, which he pursued, with occasional interruptions, until he was admitted a member of the Freshmen Class in Middlebury College, September, 1813. Such were his studious habits, manly deportment and christian conduct, that he won the esteem of his fellow students and the affection of his instructors. He was graduated in 1817, and in the autumn of the same year entered the Theological Seminary at Andover, Mass. With this Institution he was connected four years. The second year his health began to decline, and he found it necessary to give up his studies for a season. His Physicians recommended a southern climate. He accordingly journeyed as far as Virginia, where he resided several months, and regained his health. He then returned to Andover, and pursued his studies with his former vigour. He was licensed by the Londondery Presbytery of N. H. in the spring of 1821—completed his course in the Theological Seminary in September of the same year, and in October following was ordained as an Evangelist at Columbia, Connecticut, by Windham Consociation. He was immediately received under the patronage of the Connecticut Missionary Society and employed as a Missionary to the Western States. He travelled through Ohio, Illinois, Indiana, Kentucky, Tennessee, and Alabama. He preached often, visited families, administered ordinances, formed churches, and strengthened and encouraged the saints. His labors were very acceptable. He lifted up his voice in the wilderness, multitudes flocked around him and caught the accents of eternal truth as they distilled from his lips. In many instances a divine blessing appeared to follow, and it is believed that many will rise up and call him blessed. About two years passed away while he was employed in this pleasant service, very much to the acceptance of the society and it is hoped with great good to the churches. In 1823, he returned to N. E. and visited his parents,—tarried for a few months, —left them for the last time, and then went to the West. His course was direct to Kentucky. He was employed at Lexington and in that vicinity during the summer of 1825. He received two invitations from different churches to settle as their stated pastor. But such was his feeble health that he was induced to *negative* their call. Ih the Autumn his Physicians advised him to spend the winter at the South. At this time he accepted an agency in behalf of the Presbyterian College of Kentucky, and was directed through the States of Tennessee, Alabama, Georgia, North and South-Carolina. He entered immediately upon this field of labour,—passed through Tennessee and Alabama, and it is expected, through Georgia, to South-Carolina. His last letter to his parents was dated at Edisto Island, about 20 miles south of Charleston, Feb 18th, in which he speaks of his good success and improving health. The next information is the following letter, addressed to the Post-Master at Marlborough.

"Ashville, Buncomb Co. N. C.,
May 25, 1826.

Dear Sir,

On the 10th inst. the Rev. Lyman Whitney, who it would seem, from a letter in his possession, was a brother of yours, arrived at my house, much emaciated, and apparently in the last stage of the consumption. His debility was too great to admit of his riding on horseback, and he was compelled to procure a conveyance in a carriage the last ten miles of his journey. Still however he did not seem to anticipate a speedy termination of his sufferings. An able and experienced Physician was called in, who appeared to take much interest in his case, and every exertion, in the power of myself and others was used to promote his comfort and effect his recovery.

I regret to state that all our efforts were unavailing. On Saturday morning the 20th inst. he appeared to be sensible of his approaching dissolution, and called for pen and paper, with a view, I suppose, of writing to his friends. But it was too late. His hand was unable to perform its office, and he quietly and patiently surrender up his life to him who gave it.

Throughout his sickness he manifested great patience and resignation, and frequently took occasion to say that he was not afraid to die. On Sabbath evening last his remains were conveyed to the narrow house appointed for all the living, accompanied by the citizens of the place and a few strangers who happened to be here. An appropriate and impressive discourse was delivered by the Rev Mr. Marcher, a reputable minister of the Baptist Church. Yours respectfully.

JAMES PATTON.

JONAS WHITNEY, JR. Esq.

It has been said of Mr. W. that he was a lovely child. He was lively yet affectionate, and possessed the happy talent of winning the affection of his little mates. Those tender ties of childhood are still retained in grateful recollection by many who survive him. As a child, he cultivated a spirit of obedience towards his parents, and, so far as it has come to the knowledge of the writer, has never been guilty of an act to their dishonor, or to grieve, or pain their hearts. As a scholar, he was diligent and persevering. His advantages for mental improvement have been numbered among the best our country afforded; and his attainments equalled the anticipations of his friends. As a christian, he appeared to lead a blameless life. His habits of virtue were formed in childhood. When a mere youth he professedly devoted himself to the service of God, and appeared to pursue his christian warfare like a good soldier of the cross. At an early age, he fixed his eye upon the holy work of the ministry, and persevered until he reached the point at which he aimed. Then with unremitting zeal he pursued his master's call, until his lips were sealed in death. As a missionary, he amply answered the expectation of his employers. His heart was bound to the West. No inducement could persuade him to stay in N. E. His heart was fastened upon the reviving churches of the West. For them he prayed, with them he toiled. It was there his whole soul was ardently engaged in promoting the salvation of others, in preaching the Gospel and establishing churches. He extensively travelled and became acquaited with the situation, desolation and rising hope of that part of Zion. As he pursued his course he incessantly laboured and preached the gospel from place to place and from house to house. So that in the judgment day, it will not be surprising, if it shall then appear, that he then has exerted an influence upon hundreds of thousands of souls,—among whom some will shine as stars forever and ever.

Mr. and Mrs. Chapman's Institution for the cure of IMPEDIMENTS OF SPEECH *—Philadelphia.*—The gentleman and lady whose names are mentioned above, present claims to the notice of the public, which particularly deserve attention. All who suffer under the evil of imperfect articulation, and their particular friends, know how to value a remedy which has uniformly been attended with complete success. The only doubt that can exist on this subject is, whether Mr. and Mrs. Chapman can remove *stammering* or *stuttering* when it has grown into habit; and this doubt is entirely removed by evidence of the most unquestionable character.

There is now in our office a circular issued from the institution, containing a number of certificates signed by gentlemen of the highest character for intelligence and probity in the country, as may be seen by any who have curiosity to call and inspect it. Among the names, are those of the venerable Bishop White, the Rev. Dr. James P. Wilson, Rev. Dr. Abercrombie, Rev. Dr. Wiltbank, Rev. G. T. Beddell, Chief Justice Tilghman, Peter A. Browne, Esq., Joseph Hopkinson, Esq., Dr. Chapman, and others well known to the public. The testimony is decisive. It is understood that the terms of Mr and Mrs. Chapman are moderate, and in all cases accommodated to the circumstances of the pupils.—*Fam. Vis*

CLOSE PREACHING.

Anecdote of a Scotch Preacher.

Having one day lectured his audience severely for their drowsy habits at church, one of his congregation met him a day or two after, and complained of the severity of his censures, reminding him that he ought first to look at home, for his own wife was observed to be sound asleep almost every Sabbath.—What!" said he, "does my Jenny sleep in sermon time? I will keep my eye upon her in future." He did so indeed, and the next Sabbath, soon after the introduction of his discourse, his wife was seen to continue nodding till she fell into a deep sleep. —Stopping suddenly in the midst of his discourse, and turning his eyes directly upon his slumbering companion, he vociferated three times, in a louder and louder tone: 'Jenny! Jenny!! Jenny!!!' She started from her drowse, while with a voice which must have awakened attention, he expostulated thus: 'My dear,' said he, 'I dinna marry ye for riches, for ye had none—I dinna marry ye for beauty, as a' the congregation may witness—an' if ye hae no grace, I made but a poor bargain on't?'

Zion's Herald.

BENEVOLENCE ITS OWN REWARD

Pigalle, the celebrated artist, was a man of great humanity. Intending, on a particular occasion, to make a journey, he laid by twelve pounds to defray his expenses. But a little before the time proposed for his setting out, he observed a man walking with strong marks of deep felt sorrow in his countenance, and deportment. Pigalle, impelled by the feelings of a benevolent heart, accosted him, and inquired, with much tenderness, whether it was in his power to afford him any relief. The stranger, impressed with the manner of this friendly address, did not hesitate to lay open his distressed situation.—"For want of ten pounds," said he, "I must be dragged this evening to a prison, and be separated from a tender wife and a numerous family." "Do you want no more?" exclaimed the humane artist. "Come along with me: I have twelve pounds in my trunk and they are all at your service." The next day a friend of Pigalle's met him, and inquired whether it was true, that he had, as was publicly reported, very opportunely relieved a poor man and his family, from the greatest distress. "Ah! my friend!" said Pigalle, "what a delicious supper did I make last night, upon bread and cheese, with a family whose tears of gratitude marked the goodness of their hearts; and who blessed me at every mouthful they eat!"

THE
Luminary.

Two Dollars per annum, in advance.

LEXINGTON:
WEDNESDAY, JULY 26, 1826.

TO OUR PATRONS.

We are sorry to learn that some of our subscribers are not well pleased with the alteration of the form of the *Western Luminary;* and we regret it the more, because the alteration is attended with a very considerable addition of labour and expense on our part, and was designed solely for the benefit of our readers. As far as we are informed, however, a large majority of our subscribers are much pleased with the change. An increase of upwards of two hundred names to our subscription list within the last three months, has encouraged us to prosecute our labours with renewed vigour. Every effort within the compass of our abilities will be made to render the *Western Luminary* a useful and interesting paper. And on the present plan we are enabled to give our readers a much larger portion of what is generally termed *News*, than formerly, without abridging our *Religious* department.

We take this opportunity to tender our grateful acknowledgments to our many friends who have interested themselves in favour of this paper; and to apologize for what they may consider our neglect, in not acknowledging the receipt of their favours. The letters we have recently received have been so numerous, that we have found it impracticable, with the pressure of business, to answer them all. When our friends recollect that the whole care and responsibility of printing, editing, and managing all the concerns of this establishment, now devolve upon a single individual, we hope they will excuse us, if we sometimes fail to answer their letters.

We would remind those of our old subscribers who have requested a discontinuance of their papers, that according to the terms on which they subscribed, they are not at liberty to discontinue until all arrearages are paid.

We again assure our friends that we feel under very grateful obligations to them, for the encouragement they have given us; and we hope to be enabled to conduct this paper in such way, as to merit their continued patronage. Although our subscription list has been much increased, it is still insufficient to justify a permanent continuation of the work.

WEST-LEXINGTON PRESBYTERY.

We are requested to give notice, that a special meeting of the West-Lexington Presbytery, will be held in the 1st Presbyterian Church in Lexington, on Tuesday next, commencing at 11 o'clock. A. M.

For the Western Luminary.

Mr Editor,

You will have the goodness to publish the following account of a revival with which the Cumberland Presbyterian Church of which I am a member, was blessed the last summer and fall.

REVIVAL NEAR MORESVILLE, ALABAMA.

Every true follower of the Redeemer, who glories in nothing but his cross, and whose heart is engaged for the prosperity of Zion, should proclaim with pleasure, and publish without reserve, the inexpressible goodness of God manifested in the salvation of sinners. This part of our country has been peculiarly blessed with the outpouring of the Holy Spirit, which calls loudly for humble gratitude, while it should serve as an incentive to redoubled exertions on the part of the Christians. At a time when sin appeared to pervade our country with a devastating influence, and bid defiance to holiness and the proscription of our faithful ministers, the Lord interposed his arm, and brought the hardened sinner to fall at the shrine of mercy and sue for pardon. Many who visited our meetings during the revival from motives of curiosity, have had their curiosity turned into conviction; so great was the power of divine grace, that I have seen at one camp meeting the ground literally covered with mourners. Sixty or seventy at one meeting gave satisfactory evidence of a change of heart, while at our prayer meetings we have seen many weeping, and frequently some conversions. Many young men who were indulging in the most demoralizing practices have become zealous christians, and bid fair to be burning and shining lights. Alike blessings attended the meetings in other parts of the country. When we witness such auspicious times, and see the Divine Redeemer riding forth upon his gospel chariot conquering and to conquer, how much ought the true believer to work with Christ.

NATHANIEL FIELD.

GENERAL ASSOCIATION OF CONNECTICUT.

At a Meeting of the General Association of Connecticut, in Stamford, convened on the third Tuesday in June, A D 1826, the following resolutions were passed; viz.

1. *Resolved*, That it is desirable to attempt the formation of a Summary of Christian Doctrine, to be recommended to the adoption of the particular Associations in this state, as the symbol of their faith.

2. *Resolved*, That the Rev Messrs. Hawes, Cone, Taylor, Gillett, Mc. Ewen, Hewit, Punderson, Dow, Emerson, Hart, Hovey, Brockeway, and Pinneo, be a Committee to prepare and submit to this Association, at their next annual meeting, such a Summary, with the further design, that if it meet their approbation, and if it shall be deemed expedient by them, it shall be recommended to the adoption of the particular Associations.

3. *Resolved*, That the Delegates from this Association to other Ecclesiastical Bodies in New England, be directed to communicate to them the proposal referred to above, with these resolutions, and to invite those bodies to appoint a Committee of conference with the Committee appointed by this Association, for the purpose of forming a brief Summary of Christian Doctrine, to be adopted by the several Associations in New England.

ON PRAYER.

What is *the true nature, and efficacy, of the prayers of such persons as are under conviction of sin?*

"Some divines," says the great Dr. Dwight, "have strongly encouraged, and others utterly discouraged, convinced sinners from praying. Those of the latter class, founding their opinions on the declaration, that *the prayers of the wicked are an abomination to the Lord*, observe, that the prayers of convinced sinners cannot be acceptable to God; that they cannot reasonably be expected to be either heard, or answered: and that, therefore, it is unjustifiable to advise such sinners, or any sinners whatever to pray at all.

"According to the opinion, which I have recited, no man can, with any propriety, pray for his regeneration. The sinner cannot pray for it, because his prayers are sinful and abominable. The saint cannot pray for it, with propriety, because he is already regenerated, and cannot possibly either need, or receive, it. Thus the greatest blessing ever given to man, and that on which all other blessings depend, cannot be prayed for by him who receives it; and stands, therefore, on a ground totally diverse from that, on which all other blessings rest; viz. on such a ground, that a man can never ask it for himself.

"*The prayers of convinced sinners*, it is said, *are insincere, and therefore abominable to God.* In answer to this objection I observe, that a sinner, whether convinced or not, may undoubtedly pray with insincerity, in all instances; but there is no invincible necessity, that his prayers should always be insincere, notwithstanding he is a sinner. A sinner may, from a sense of his danger and misery, pray as sincerely to be saved from that danger and misery, as a saint. His disposition, I acknowledge, is still sinful; and his prayers are wholly destitute of moral goodness. But the mere wish to be saved from suffering, is neither sinful nor holy. On the contrary, it is merely the instinctive desire of every percipient being; without which he would cease to be a percipient being. That there is any thing hateful to God in this wish, whether expressed in prayer, or not, I cannot perceive; nor do I find it declared, either by Reason or Revelation. It may, indeed, be united with other desires, and those either virtuous or sinful: according to the prevailing character of the mind, in which it exists; and the whole state of the mind may be accordingly denominated virtuous, or sinful. Still this desire is neither morally good, nor morally evil, and, therefore, neither pleasing, nor displeasing, as such, in the sight of God.

"That God pities sinners, as mere sufferers, will not be doubted: otherwise he would not have sent his Son, to redeem them from sin, and misery. That he pities them more, when strongly affected with a sense of their guilt, and misery, than when at ease concerning both, will, I think, be readily believed. The sinner is certainly not less an object of compassion, but much more, when feeling the evils, in which he is involved; and I can see no reason, why he may not be more an object of divine compassion, on that account, as well as of ours. The cries of the sinner for mercy are not, therefore, in themselves sinful; and there is nothing to make the sinner less, but much, apparently, to make him more, an object of the divine pity.

"As the sinner knows, that *regeneration is the only possible mean of escape, and safety*, so he may, and plainly will, feel, in the same degree, the necessity of *regeneration* to him, as of *safety*. For regeneration, then, he will cry with the same ardour, and the same freedom from sinfulness in this prayer, considered by itself, as for salvation, or deliverance from suffering.

"That the prayers of unregenerate men are not virtuous, must undoubtedly be admitted: for nothing can be virtuous, which does not proceed from a heart, good in the Evangelical sense. That they are sinful, so far as they are of a moral nature, must also be admitted, at least by me. The declaration of *Solomon*, that *the prayers of the wicked are an abomination*, appears to me, together with others of the like import, to be *a description of the prayers of wicked men, as they are in their general nature; and not as the mere cries of a suffering creature for mercy.* In these, considered by themselves, I see nothing of a sinful nature. *They are not indeed objects of the divine Complacency*, and the sinner, who offers them, is clearly an object of the divine anger. But I see no evidence, that *the prayers of such a sinner may not be objects of the divine Benevolence*, and regarded by the Infinite Mind with compassion. *To that compassion only are they addressed.* The cries of a profligate vagrant in distress, render him more properly, and more intensely, an object of compassion, and more especially entitled

to relief, although he is still profligate, from a good man, than he would be, were he to continue insensible and hardened under his sufferings, and thus utterly unfitted to have any proper views of his need of relief, or the kindness of his benefactor in furnishing it. I see no reason, why God may not regard suffering sinners in a similar manner. That he does, in fact, thus regard them, is, *I* think, unanswerably evident: Regeneration regularly following such prayers, and being regularly communicated to the subjects of them, in the course of God's Providence, whenever it exists at all. That this is ordinarily, nay that it is almost always, the fact, cannot, I think, be questioned. All sinners under conviction pray; and of such sinners all converts are made. To convinced sinners, crying to God for mercy, Regeneration is communicated by the Spirit of God; and we are not, I think, warranted to conclude, that it is given to any others. As, then, the whole number of regenerated persons is formed of those, who have been convinced of sin, and who have been diligently employed in prayer, while under conviction, it is plain, that their prayers are not abominable, in such a sense, as to prevent the blessing prayed for, from descending upon them; and therefore, not in such a sense, as rationally to discourage them from praying.

"*The prayer of the Publican* is, in my view, a clear and strong illustration of the justness of these remarks. There is no proof, nor in my opinion any reason to believe, that this man was regenerated. On the contrary, he declares himself, in his prayer to God, to be a sinner. As this declaration is put into his mouth by our Saviour, it must, I think, be considered not only as a sincere declaration, but a correct one; expressing with exactness the precise truth. He was, also, a convinced sinner; as is evident from his own words, and from the whole tenour of the parable. Yet *he was justified rather than the Pharisee*. The *Pharisee* came before God with a false account of himself; with a lofty spirit of self-righteousness; and with an unwarrantable contempt for other men; particularly for the publican. The *Publican* came with a strong and full conviction of his sin, and his supreme need of deliverance. With these views, confessing himself to be a sinner merely, he earnestly besought God to have mercy on him. His sense of his character was plainly just; and his prayer, being the result of his feelings, was of course sincere. Thus far I consider him as justified, and no farther. If he was regenerated in consequence of his prayer, and justified in the Evangelical sense; the parable becomes completely decisive to my purpose; and furnishes all the encouragement to convinced sinners to pray, which can be asked. But this I will not at present insist on; because it is not expressly declared; although, in my own view, it is fairly and rationally inferred from the strain of the parable.

"These observations I have made of the present time, because the subject could scarcely fail of occurring to your minds; and because difficulties could scarcely fail of attending it, in the view of some persons at least, which it must be desirable to remove. Allow me, however, to observe, that divines, so far as I may be permitted to judge, have insisted on the metaphysical nature of this and several other subjects in such a manner, as rather to perplex, than to instruct, those who have heard them. To unfold, or to limit, exactly, the agency of moral beings, seems to be a task, imperfectly suited to such minds as ours. What the *Scriptures* have said concerning this subject we know; so far as we understand their meaning. We also know whatever is clearly taught us by *Experience*. Beyond this our investigations seem not to have proceeded very far: and almost all the conclusions, derived from reasonings, *a priori*, have failed of satisfying minds, not originally biassed in their favour."—*Dwight's Theology, Vol 2, Page 446—50, 4th Edit.*

CHRISTIAN LIBERALITY.

In the last Circular Letter of the Baptist State Convention of South Carolina, we find a few excellent suggestions upon this too much neglected subject. After having considered the interests that should incite the different Conventions, General and State, to a cordial co-operation, the letter proceeds to enumerate some of the principles that should direct these bodies in that co-operation. *Col Star.*

"A third principle is liberality; that true enlargedness of soul which the spirit of Jesus inspires, and which is so happily delineated by the poet in the following character of the saint:

"To sect or party his large soul
Disdains to be confin'd:
The good he loves of every name,
And prays for all mankind.

Pure is his zeal, the offspring pure
Of truth and heavenly love,
The bigot's rage can never dwell
Where rests the peaceful dove."

"Of this true liberality, the Saviour gives us a striking exemplification in the ninth chapter of Mark's Gospel: 'And John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, *because he followeth not us*. But Jesus said, forbid him not, for there is no man that shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.' Paul, also, in the spirit of his Divine Master, rejoiced that Christ was preached, though out of pride and contention by some. In this imperfect state of things, good men will form different opinions on points of faith and practice. Hence arise different denominations of Christians. Among all these, some portions of the truth are held, whilst by no one are all its parts embraced. In our view, the Baptist denomination holds the largest part in conformity with Divine Revelation. Others think the same of their denomination. At the same time, we all appeal to the Scriptures for authority. Now as no umpire on earth can decide the point, and God is pleased to put his seal upon all denominations, owning their efforts in His cause, and using them in building up his church, shall we forbid them? God forbid! The Conventions should, therefore, cultivate and exercise the most liberal spirit, and the most enlarged philanthropy towards all who call upon our Lord Jesus Christ out of pure hearts fervently.

"As different companies in the same army wear distinctive badges, yet fight under one leader and espouse one cause; so should Christians, of all denominations recognize one another in their different societies, as forming so many companies under Christ, the Great Captain of their salvation, and as engaged in the same cause. Instead of biting or devouring one another, throwing stumbling blocks in the way, or hindrances in the path of each other, they should encourage each other in their course, and unite together in opposition to the common enemy. As Baptists, we profess not to have received our views from party spirit, or from religious training under parental guidance, but from the Scriptures under Divine teaching. It is the truth, then, that we profess to aim at. This never requires bitterness, invective, or ridicule in aid of its interests. Candour and consistency, liberality and philanthropy to all men should mark them: not only the individuals who compose them, but the bodies themselves of our denomination, in their coalitions for high and generous designs. This liberality will have a most happy influence upon the temper, render it easy, mild, condescending, and heavenly. It has been well said in a late important state paper of our country, "Temper is a better missionary than talent." This is most emphatically true in the cause of religion."

DEATHS.

DEATH OF THOMAS JEFFERSON.

This distinguished individual breathed his last at Monticello, his residence in Albemarle, on Tuesday the 4th inst. about 1 o'clock, P. M. in the 84th year of his age. He was born in that county, and but a short distance from the place of his death on the 2d of April 1743. He received his collegiate education at William and Mary, of which he received the highest honours; and studied the profession of Law under George Wythe, Esq. late Chancellor of Virginia. He served the public with but short intervals, from the period of his majority, as Justice of the Peace, Member of the Legislature and of the Continental Congress, Governor of Virginia, Minister to Europe, Secretary of the United States, Vice President and President of the same, and finally as Visitor and Rector of the University of Virginia,—in all 61 years, most of which in distant States or Foreign countries. *Family Visiter.*

DEATH OF JOHN ADAMS.

The arrival of the eastern mail, on Tuesday morning last, put us in possession of a paper containing the unexpected intelligence of the demise of the venerable JOHN ADAMS —who closed his earthly career on the FIFTIETH ANNIVERSARY OF OUR NATIONAL INDEPENDENCE, at the very advanced age of 90 years, 8 months, and 4 days. The health of Mr. ADAMS had been declining for some months; but he remained in possession of his faculties to the last. A few hours before his departure, the hand of death being then upon him, he was roused by the rejoicings in Boston, a few miles from his residence, and inquired the cause of the salutes. He was told it was the Fourth of July. He immediately replied, "It is a great and glorious day." These were his last words—his dying thoughts being given to the country which he had zealously served for upwards of fifty years.—The venerable CHARLES CARROLL is now the only remaining signer of the Declaration of Independence.

Chillicothe Supporter.

DEATH OF ISAAC SHELBY.

This good and great man is also numbered with the distinguished dead. He died, tranquil and happy, at his farm in Lincoln, in the afternoon of Thursday last, the 18th inst. in the 76th year of his age. A short time before his death, and after he had dined with his family, he walked, as usual, a hundred yards or more for exercise, and returned to the house, seated himself in a chair, and in a few minutes expired without a struggle. For some years past his physical powers had been impaired by paralysis, but his general health of late had been such as to authorize the hope, that his excellent constitution would sustain him perhaps many years longer. *Reporter.*

ISAAC B. DESHA.

The Gash in the throat of Isaac B. Desha, is said to be healing; he is able to walk about the room, and was busily engaged in reading the life of Bonaparte, at our last advices. *Western Citizen.*

THE AFRICAN COLONY.

The following letter was received by the ship Indian Chief, addressed to a gentleman of our town. It is furnished for publication with the belief that the perusal of it will be gratifying to the public, though it was not intended to meet their eye.

Norfolk Beacon.

MONROVIA, April 24th, 1826.

Dear Brother,

Your letters and all the articles you mentioned arrived safe, and were very thankfully received. I expected, until Friday last, that the return of the ship would have enabled me to have presented personal thanks to you; but the Agent was of opinion that I had better defer it a little longer; I am of the same opinion, as the last emigrants have not as yet got entirely over the fever, and my services cannot be dispensed with without very great risk; but I hope that if not before, I shall see you next spring, if the Lord permit.

We dedicated our meeting-house last October; it was four weeks from the time we raised it to the time it was dedicated. It is quite a comfortable house, 30 by 40 feet, and ceiled inside nearly up to the plates, with a decent pulpit and seats. I feel very grateful to you for your services, and to the brethren and friends for their liberal contributions. We may say that "hitherto the Lord has helped us," therefore we have gone on middling well. We have no particular revival at present, but still we labour in hope that the Lord will, in answer to prayer, yet favour Zion. Our native schools still go on under hopeful circumstances.—I think the slave trade is nearly done in our neighbourhood. The Agent, with our forces, have released upwards of one hundred and eighty from chains since the first of October, which has added greatly to our strength. If the coloured people of Virginia do not think proper to come out, the Lord will bring strength to the colony from some other quarter, for these re-captives are ready to fight as hard for the protection of the colony, as any of the rest of the inhabitants. I mention these circumstances that you may look through them to the time foretold in prophecy; i. e Ethiopia shall soon stretch out her hands unto God. We have very few meetings but some of the native born sons of Ham are present, and they begin to learn to read and sing the praises of God. I should think that among your large population of coloured people, that if the love of themselves did not bring them out, the love of God would, for here is a wide and extensive missionary field.

My respects to all. Please let the coloured brethren in your church hear this letter read.—Farewell.

Very respectfully yours, in the bonds of Christian affection.

LOTT CARY.

LONDON RELIGIOUS TRAC SOCIETY.

Extract from their last Report.

EUROPE.

The committee are happy to he that a Society is likely to be form in the city of Moscow. Sever persons continue to circulate Trac in the Russian Empire; and it pleasing to find that the late Emp ror cordially approved and suppo ed this mode of communicating re gions knowledge.

Prussia.—The Berlin Society h circulated upwards of one million Tracts.

Bremen.—This Society continu actively to circulate Tracts. Se eral instances of good have bee mentioned. "A strolling musician Hanover, who exercised his talen at rustic merry makings, fairs, an such places, received several of ou Tracts, and they have led to the co version of himself and his wife. H has exchanged his former occupatic for another, in order that he may n in future be partaker of other men sins."

Hamburg—Upwards of 30,00 Tracts were distributed during th year, being double the amount of th preceding year. The Bible Cate chism has been completed and cir culated. The Society has been much encouraged by the many instances of good which have followed their exertions.

The Paris Tract Society continues its operations. The Rev. C. Malan has added several useful works to the publications of your Society, and ten of his Tracts have been stereotyped and printed at Paris at your expense, and about 20,000 gratuitously circulated. These Tracts are also printed in this country, and may be obtained at the Depository. The various grants to France, and in reference to French publications, have amounted to the sum of 250*l*.

Malta—The Tracts selected by Dr. Pinkerton, for publication in the Modern Greek and Albanian, have been completed. The American missionaries have printed 23,650 Tracts in Modern Greek, Greco-Turkish and Italian, which have been sent into Egypt, Syria, the Morea, and the Ionian Islands. During one year Mr. Lowndes has circulated 6305 Modern Greek, Italian and English Tracts. Mr. Wilson, during his travels through the Archipelago, distributed 11,000 Modern Greek Tracts.

Great Britain.—In Scotland your publications continue to be circulated by the Edinburg and other Religious Tract Societies. The Committee heard of many pleasing testimonies of the good effects which have been produced. The Edinburg ding those published at your expense in foreign countries, which amount to many additional millions. The numerical issues of the Society's publications progressively increase with each succeeding year.

The donations to the Society during the year amounted to $10 654, being $1,164 more than the year preceding. The gratuitous issues and money grants, during the past year, amount to the sum of $9,691.

RELIGION IN IRELAND.

A Catholic Priest, in the county of Clare, Ireland, had been compelled to abandon his parish, and the Limerick Chronicle asserts, will be eventually compelled to fly the country, for the crime of uniting a Catholic and a Protestant in the month of March last. Information had been sworn to, and a warrant, issued, for the infringement of the old penal statute.—*Philadelphian.*

In the last six years, the Society in England for the relief of aged and infirm Baptist Ministers, have distributed $4,654, besides funding $8,888, more in 4 per cent. stock.—*Ib.*

CHEROKEE LAWS.

The following extracts are from an article in the *Knoxville Register.*

They prohibit the introduction by white men of spiritous liquors into the nation.—They have laws establishing turnpikes,—requiring white men, if they take a Cherokee wife

TIGH

BOU

$200. The Committee men are allowed two dollars, and their President two dollars and fifty cents per day during the sitting of the National Council.

The business of the Council during its session shall be suspended on the Sabbath; and all merchants, pedlars, and mechanics, at New Town, shall close their doors during the day.

They have a law declaring what shall be a lawful fence; they have also a statute of limitations, but it does not operate on notes or liquidated accounts. The treasurer of the Cherokee Nation is authorized to loan upon good security, such surplus funds as may remain after discharging the annual appropriations.

A marshal, a sheriff, deputy sheriff, and two constables are appointed in each district. The marshals are elected by the National committee, the sheriffs and constables by the people in each district. The duties of these officers are prescribed, and security taken for their faithful performance.

This is a faint outline of some of the laws by which the Cherokee na-

on are governed. The resolution
procure two sets of types to estab-
h at Newton a printing office, has
ready been noticed in a former
aper; one set of types to be com-
osed of English letters and the
her of Cherokee characters, the
vention of George Guist, a Chero-
e.

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UND

merican government.

Yonah Equah presided over six-
en towns of his people, bordering
North and South Carolina, as a
ilitary chief and national council-
r, for more than half a century.
e had been twice married, but died
ithout a child. From the firmness
nd integrity of his character, he
cquired the confidence and respect
oth of his own and the white peo-
e; and from his high standing, was
llowed one of two reserves of land,
fee simple, allotted in the bounds
North Carolina, by the late trea-
of 1819.

He possessed extraordinary pow-
s of mind, with a high sense of na-
nal honor. An eloquent orator in
s own language, his speeches were
livered in a strong figurative style
Purely moral in his conduct and
portment, dignified in his person,
spectful in his manners, and strict
honest and upright in his inter
rse with mankind, he left a rep
tion (in many instances) a correct
del for *civilized* man. His bones
now mingled with their native
—*Western Carolinian.*

From the Lon Bap. Mag.

SABBATH BREAKING.

A lamentable occurrence took place on Lord's day, July 4, 1824, which may prove an additional warning to those who spend the sacred hours of the Sabbath in folly.—Six young men, belonging to the town and vicinity of Ulverstone, Lancashgate character. Not long before the awful catastrophe, in converastion with a pious relative, he expressed himself to this effect. 'What is there (said he,) of pleasure that I have not tried, yet I cannot obtain happiness. I know the good man is the only happy one. I would give the world to be such, but I cannot pray.' His relative wished him to attend religious service at the chapel. 'I would (he replied,) do any thing almost that you wish me, except attending there—that I cannot do.'—Such were the sentiments of his heart, and such the despairing condition into which he had brought himself by his sin. Did he find satisfaction in his iniquity? No—he confessed to the contrary. He was wretched—he honestly confessed that: for with all his crimes, he abhorred deceit, and urged, as one reason, why he could not attend the house of God—lest he should seem by hypocrisy, to disgrace the cause of religion. His Sabbaths, of course, were misspent; and it is said, some former escapes from a watery grave, might have taught him wisdom.—Being an excellent swimmer, he thought himself always secure; but the time was come when divine forbearance grew weary. He was found a great distance from the place where it is supposed the boat was upset, and probably sunk, after contending with the waves for a great length of time. He was naked, and so disfigured as scarcely to be recognized by his relatives. The immortal spirit was for ever gone. Reader, reflect on the wages of iniquity! Be admonished. Art thou a barren fix-tree? Even now the axe is laid unto the root—if thou bear fruit, well—but if not, God shall speedily cut thee down. Beware, lest he take thee away with a stroke—then a great ransom cannot deliver thee

J. H.

THE GOOD OLD WAY.

This we prefer in most cases to the flood of modern innovations which have swept it aside. We like the *good old way* of preaching and praying, in a plain, unadorned and fervent manner. Also of dealing with the utmost freedom in our addresses to sinners, of conversing with them as we should with criminals at the scene of execution—of appealing to their consciences without the fear of being accounted impolite, and of talking much to them respecting the awful scenes of death, judgment and eternity.

We prefer *the good old way* of explaining the scriptures according to their plain, obvious meaning, in an unaffected, common sense style. The more modern system of exigesis, which will not for a certainty give us the meaning of a passage; and which leads a dozen different expositors to as many different explanations, smells too strong of German scrupulosity to please us.

We admire *the good old way* of conducting the worship of God, and of administering the ordinances of his house

We believe in *the good old way* of paying religious adoration to Jesus Christ, of trusting for salvation in his atoning blood, and of depending continually on the divine succours of the Holy Spirit.

We like *the good old way* of setting much by our relations, of being a little more intimate with them than we are with strangers, and of having no need of a master of ceremonies when we meet together.

JOHN BUNYAN.

A student of Cambridge observing a multitude flock to a village church on a working day, inquired what was the cause. On being informed that one Bunyan, a tinker, was to preach there, he gave a boy a half pence to hold his horse, resolved, as he said, to hear the tinker prate. The tinker prated to such effect, that for some time, the scholar wished to hear no other preacher; and through his future life gave proofs of the advantages he had received from the humble ministry of the author of the Pilgrim's Progress.

Bunyan, with rude, but irresistible zeal, preached throughout the country, and formed the greater part of the Baptist churches in Bedfordshire; until, on the Restoration, he was thrown into prison, where he remained twelve years. During his continement, he preached to all to whom he could gain access; and when liberty was offered to him, on condition of promising to abstain from preaching, he constantly replied, "If you let me out to day, I shall preach again to morrow."

Bunyan, on being liberated, became pastor of the Baptist church in Bedford; and when the kingdom enjoyed a portion of religious liberty, he enlarged the sphere of his usefulness, by preaching every year in London, where he excited great attention. On one day's notice, such multitudes would assemble, that the places of worship could not hold them. "At a lecture at seven o'clock, in the dark mornings of winter," says one of Bunyan's contemporaries, "I have seen about twelve hundred; and computed about three thousand came to hear him on a Lord's day, so that one half of them were obliged to return for want of room."

A FATHER'S ADVICE TO HIS DAUGHTER.

Cultivate your mind by the perusal of those books which instruct while they amuse. Do not devote much of your time to novels: there are a few which may be useful in improving and giving a higher tone to our moral sensibility; but, in general, they tend to vitiate the taste, and to produce a disrelish for substantial intellectual food. Most plays are of the same cast: they are not friendly to that delicacy which is one of the ornaments of the female character. History, geography, poetry, moral essays, biography, travels, sermons, and other well written religious productions, will not fail to enlarge your understanding, to render you a more agreeable companion, and to exalt your virtue. A woman devoid of rational ideas of religion, has no security for her virtue: it is sacrificed to her passions, whose voice, and not that of her God, is her only governing principle. Besides, in those hours of calamity to which families must be exposed, where will she find support, if it be not in her just reflections upon that all ruling Providence which governs the universe, whether animate or inanimate.

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Dear Brother,

Your letters and all the articles you mentioned arrived safe, and were very thankfully received. I expected, until Friday last, that the return of the ship would have enabled me to have presented personal thanks to you; but the Agent was of opinion that I had better defer it a little longer; I am of the same opinion, as the last emigrants have not as yet got entirely over the fever, and my services cannot be dispensed with without very great risk; but I hope that if not before, I shall see you next spring, if the Lord permit.

We dedicated our meeting-house last October; it was four weeks from the time we raised it to the time it was dedicated. It is quite a comfortable house, 30 by 40 feet, and ceiled inside nearly up to the plates, with a decent pulpit and seats. I feel very grateful to you for your services, and to the brethren and friends for their liberal contributions. We may say that "hitherto the Lord has helped us," therefore we have gone on middling well. We have no particular revival at present, but still we labour in hope that the Lord will, in answer to prayer, yet favour Zion. Our native schools still go on under hopeful circumstances.—I think the slave trade is nearly done in our neighbourhood. The Agent, with our forces, have released upwards of one hundred and eighty from chains since the first of October, which has added greatly to our strength. If the coloured people of Virginia do not think proper to come out, the Lord will bring strength to the colony from some other quarter, for these re-captives are ready to fight as hard for the protection of the colony, as any of the rest of the inhabitants. I mention these circumstances that you may look through them to the time foretold in prophecy; i. e Ethiopia shall soon stretch out her hands unto God. We have very few meetings but some of the native born sons of Ham are present, and they begin to learn to read and sing the praises of God. I should think that among your large population of coloured people, that if the love of themselves did not bring them out, the love of God would, for here is a wide and extensive missionary field.

My respects to all. Please let the coloured brethren in your church hear this letter read.—Farewell.

Very respectfully yours, in the bonds of Christian affection.
LOTT CARY.

LONDON RELIGIOUS TRACT SOCIETY.

Extract from their last Report.

EUROPE.

The committee are happy to hear that a Society is likely to be formed in the city of Moscow. Several persons continue to circulate Tracts in the Russian Empire; and it is pleasing to find that the late Emperor cordially approved and supported this mode of communicating religious knowledge.

Prussia.—The Berlin Society has circulated upwards of one million of Tracts.

Bremen.—This Society continues actively to circulate Tracts. Several instances of good have been mentioned. "A strolling musician in Hanover, who exercised his talents at rustic merry makings, fairs, and such places, received several of our Tracts, and they have led to the conversion of himself and his wife. He has exchanged his former occupation for another, in order that he may not in future be partaker of other men's sins."

Hamburg—Upwards of 30,000 Tracts were distributed during the year, being double the amount of the preceding year. The Bible Catechism has been completed and circulated. The Society has been much encouraged by the many instances of good which have followed their exertions.

The Paris Tract Society continues its operations. The Rev. C. Malan has added several useful works to the publications of your Society, and ten of his Tracts have been stereotyped and printed at Paris at your expense, and about 20,000 gratuitously circulated. These Tracts are also printed in this country, and may be obtained at the Depository. The various grants to France, and in reference to French publications, have amounted to the sum of 250*l*.

Malta—The Tracts selected by Dr. Pinkerton, for publication in the Modern Greek and Albanian, have been completed. The American missionaries have printed 23,650 Tracts in Modern Greek, Greco-Turkish and Italian, which have been sent into Egypt, Syria, the Morea, and the Ionian Islands. During one year Mr. Lowndes has circulated 6305 Modern Greek, Italian and English Tracts. Mr. Wilson, during his travels through the Archipelago, distributed 11,000 Modern Greek Tracts.

Great Britain.—In Scotland your publications continue to be circulated by the Edinburg and other Religious Tract Societies. The Committee heard of many pleasing testimonies of the good effects which have been produced. The Edinburg Society alone has purchased at your Depository, during the year, upwards of 153,000 of your publications.

In London, 175,650 small publications have been circulated in the courts and alleys, and also to persons attending the fairs. The London Christian Instruction Society has received 31,950; and the Committee for the Houseless Poor, 7940.

To persons found violating the Sabbath 106,500 Tracts and Hand Bills were distributed. 17,000 of the Tract, No. 173, were distributed previous to the Sabbath, when many Ministers preached particularly on the influences of the Holy Spirit The Sailors, Watermen, and Bargemen have received 26,000 of your publications, and the Foreigners have also been liberally supplied.

The new publications during the year have amounted to about *one hundred and seventeen.*

During the year, twenty-two new Auxiliaries have been established.

The issues of your publications, during the past year have exceeded, in value, those of the preceding year to the amount of TWO THOUSAND POUNDS The total amount issued from your Depository, since the commencement of the Society, exceeds EIGHTY MILLIONS, without including those published at your expense in foreign countries, which amount to many additional millions. The numerical issues of the Society's publications progressively increase with each succeeding year.

The donations to the Society during the year amounted to $10,654, being $1,164 more than the year preceding. The gratuitous issues and money grants, during the past year, amount to the sum of $9,691.

RELIGION IN IRELAND.

A Catholic Priest, in the county of Clare, Ireland, had been compelled to abandon his parish, and the Limerick Chronicle asserts, will be eventually compelled to fly the country, for the crime of uniting a Catholic and a Protestant in the month of March last. Information had been sworn to, and a warrant, issued, for the infringement of the old penal statute.—*Philadelphian.*

In the last six years, the Society in England for the relief of aged and infirm Baptist Ministers, have distributed $4,654, besides funding $8,888, more in 4 per cent. stock.—*Ib.*

CHEROKEE LAWS.

The following extracts are from an article in the *Knoxville Register.*

They prohibit the introduction by white men of spiritous liquors into the nation.—They have laws establishing turnpikes,—requiring white men, if they take a Cherokee wife, to be legally married to her; and then the property of the wife is not thrown into the hands of the husband, but remains at her own disposal; nor do they permit one man to have more than one wife.

The nation is laid off into eight judicial districts, and a judge and marshal appointed in each district in order to the due administration of Justice.—Their taxes are regularly paid and collected by the marshals. Nor do they overlook the benefits of tuition in their missionary seminaries; they compel parents to pay the expenses of such children as leave the schools without any just cause. They permit the superintendent of these missionary stations, with the consent of the parents, to bind out children to such trades as may be suitable for them, and at the expiration of their apprenticeship the nation is bound to procure them tools.

Each district is entitled to be represented in the National Councils by four members. The pay to each member for his services is one dollar per day, and to the Speaker one dollar and fifty cents. The principal chiefs, the Path-killer, is allowed $150 per annum, and Charles R. Hicks, in consideration of his extra services as interpreter and writer, $200. The Committee men are allowed two dollars, and their President two dollars and fifty cents per day during the sitting of the National Council.

The business of the Council during its session shall be suspended on the Sabbath; and all merchants, pedlars, and mechanics, at New Town, shall close their doors during the day.

They have a law declaring what shall be a lawful fence; they have also a statute of limitations, but it does not operate on notes or liquidated accounts. The treasurer of the Cherokee Nation is authorized to loan upon good security, such surplus funds as may remain after discharging the annual appropriations.

A marshal, a sheriff, deputy sheriff, and two constables are appointed in each district. The marshals are elected by the National committee, the sheriffs and constables by the people in each district. The duties of these officers are prescribed, and security taken for their faithful performance.

This is a faint outline of some of the laws by which the Cherokee na-

on are governed. The resolution procure two sets of types to estab-h at Newton a printing office, has ready been noticed in a former per; one set of types to be com-sed of English letters and the her of Cherokee characters, the vention of George Guist, a Chero-ee.

DEATH OF YONAH EQUAH,

The Cherokee Indian Chief.

Died lately, at his residence on uckeyangey river, Haywood coun-, N. C. a distinguished Indian hief, of the Cherokee tribe, named *onah Equah*, or *Big Bear*, at the ad-nced age of 95 years. He related the writer of this narrative, that was in the prime of life, and ught against the white people in rant's expedition against the Cher-ees, in the year 1762; and was in e battle of Estiloa, (now the Head Tennessee.) where Col Grant mmanded in person, and was re-lsed with considerable loss. He as an active and enterprising war-r against the United States, roughout the Revolutionary war; d surprised Col. Dougherty, with party of Rangers from Tennessee, the night, on a water course call-Oconoleyty, in the Cherokee untry, in the year 1790, got Dough-ty's sword, which he laid up and pt, as a trophy of victory, till his ath. But after the treaty of peace, de with the Cherokees in the ar 1781, he became strongly and alously attached to the interests the United States, and has ever nce been an inviolable friend to the merican government.

Yonah Equah presided over six-en towns of his people, bordering North and South Carolina, as a ilitary chief and national council-r, for more than half a century. e had been twice married, but died ithout a child. From the firmness d integrity of his character, he quired the confidence and respect oth of his own and the white peo-e; and from his high standing, was lowed one of two reserves of land, fee simple, allotted in the bounds North Carolina, by the late trea-of 1819.

He possessed extraordinary pow-s of mind, with a high sense of na-nal honor. An eloquent orator in own language, his speeches were livered in a strong figurative style Purely moral in his conduct and portment, dignified in his person, spectful in his manners, and strict honest and upright in his inter rse with mankind, he left a rep-tion (in many instances) a correct del for *civilized* man. His bones now mingled with their native —*Western Carolinian.*

From the Lon Bap. Mag.

SABBATH BREAKING.

A lamentable occurrence took place on Lord's day, July 4, 1824, which may prove an additional warning to those who spend the sacred hours of the Sabbath in folly.—Six young men, belonging to the town and vicinity of Ulverstone, Lancashire, Eng. resolved on having a pleasure excursion in a boat. They set off from Ulverstone very early in the morning, and intended to proceed down the bay of Morecambe, and visit the southern extremity of the island called Walney. The evening arrived, and the night passed over, but they did not return. On Monday, their friends were extremely anxious concerning their safety, and made inquiry in all directions, but to no purpose. The result proved, alas! too plainly, that all had perished; not one having escaped to communicate to their friends the tidings of wo, or relate the particulars of the accident It is supposed that a squall had upset the boat, (which was found empty) and precipitated all within it into the deep. Four of the bodies were found. The writer was called on to discharge the painful duties of the funeral service, at the interment of one of them. He was a young man, about thirty-one years of age, the son of religious parents, members of the Independent church at Ulverstone. They accustomed him from his infancy to attend the house of God; but when he arrived at manhood, he broke through the restraints of education, he associated with the profligate, and became himself a profligate character. Not long before the awful catastrophe, in converastion with a pious relative, he expressed himself to this effect. 'What is there (said he,) of pleasure that I have not tried, yet I cannot obtain happiness. I know the good man is the only happy one. I would give the world to be such, but I cannot pray.' His relative wished him to attend religious service at the chapel. 'I would (he replied,) do any thing almost that you wish me, except attending there—that I cannot do.'—Such were the sentiments of his heart, and such the despairing condition into which he had brought himself by his sin. Did he find satisfaction in his iniquity? No—he confessed to the contrary. He was wretched—he honestly confessed that: for with all his crimes, he abhorred deceit, and urged, as one reason, why he could not attend the house of God—lest he should seem by hypocrisy, to disgrace the cause of religion. His Sabbaths, of course, were misspent; and it is said, some former escapes from a watery grave, might have taught him wisdom.—Being an excellent swimmer, he thought himself always secure; but the time was come when divine forbearance grew weary. He was found a great distance from the place where it is supposed the boat was upset, and probably sunk, after contending with the waves for a great length of time. He was naked, and so disfigured as scarcely to be recognized by his relatives. The immortal spirit was for ever gone. Reader, reflect on the wages of iniquity! Be admonished. Art thou a barren fix-tree? Even now the axe is laid unto the root—if thou bear fruit, well—but if not, God shall speedily cut thee down. Beware, lest he take thee away with a stroke—then a great ransom cannot deliver thee

J. H.

THE GOOD OLD WAY.

This we prefer in most cases to the flood of modern innovations which have swept it aside. We like the *good old way* of preaching and praying, in a plain, unadorned and fervent manner. Also of dealing with the utmost freedom in our addresses to sinners, of conversing with them as we should with criminals at the scene of execution—of appealing to their consciences without the fear of being accounted impolite, and of talking much to them respecting the awful scenes of death, judgment and eternity.

We prefer *the good old way* of explaining the scriptures according to their plain, obvious meaning, in an unaffected, common sense style. The more modern system of exigesis, which will not for a certainty give us the meaning of a passage; and which leads a dozen different expositors to as many different explanations, smells too strong of German scrupulosity to please us.

We admire *the good old way* of conducting the worship of God, and of administering the ordinances of his house

We believe in *the good old way* of paying religious adoration to Jesus Christ, of trusting for salvation in his atoning blood, and of depending continually on the divine succours of the Holy Spirit.

We like *the good old way* of setting much by our relations, of being a little more intimate with them than we are with strangers, and of having no need of a master of ceremonies when we meet together.

JOHN BUNYAN.

A student of Cambridge observing a multitude flock to a village church on a working day, inquired what was the cause. On being informed that one Bunyan, a tinker, was to preach there, he gave a boy a half pence to hold his horse, resolved, as he said, to hear the tinker prate. The tinker prated to such effect, that for some time, the scholar wished to hear no other preacher; and through his future life gave proofs of the advantages he had received from the humble ministry of the author of the Pilgrim's Progress.

Bunyan, with rude, but irresistible zeal, preached throughout the country, and formed the greater part of the Baptist churches in Bedfordshire; until, on the Restoration, he was thrown into prison, where he remained twelve years. During his continement, he preached to all to whom he could gain access; and when liberty was offered to him, on condition of promising to abstain from preaching, he constantly replied, "If you let me out to day, I shall preach again to morrow."

Bunyan, on being liberated, became pastor of the Baptist church in Bedford; and when the kingdom enjoyed a portion of religious liberty, he enlarged the sphere of his usefulness, by preaching every year in London, where he excited great attention. On one day's notice, such multitudes would assemble, that the places of worship could not hold them. "At a lecture at seven o'clock, in the dark mornings of winter," says one of Bunyan's contemporaries, "I have seen about twelve hundred; and computed about three thousand came to hear him on a Lord's day, so that one half of them were obliged to return for want of room."

A FATHER'S ADVICE TO HIS DAUGHTER.

Cultivate your mind by the perusal of those books which instruct while they amuse. Do not devote much of your time to novels: there are a few which may be useful in improving and giving a higher tone to our moral sensibility; but, in general, they tend to vitiate the taste, and to produce a disrelish for substantial intellectual food. Most plays are of the same cast: they are not friendly to that delicacy which is one of the ornaments of the female character. History, geography, poetry, moral essays, biography, travels, sermons, and other well written religious productions, will not fail to enlarge your understanding, to render you a more agreeable companion, and to exalt your virtue. A woman devoid of rational ideas of religion, has no security for her virtue: it is sacrificed to her passions, whose voice, and not that of her God, is her only governing principle. Besides, in those hours of calamity to which families must be exposed, where will she find support, if it be not in her just reflections upon that all ruling Providence which governs the universe, whether animate or inanimate.

POETRY.

The following beautiful Ode, written by W. B Tappan, was sung at the late anniversary celebration of the American Sunday School Union at Philadelphia.

SUNDAY SCHOOL ODE.

If this low vale of strife and tears
Were never sunn'd by Mercy's beam,
Where gladness now, O God appears,
How dark would thy creation seem!
Revealed in splendors was thy name,
When morn her banners first unfurl'd;
Yet lovelier is the light that came,
Shedding Redemption o'er a world.

To this high impulse man has bow'd,
And frigid hearts have learned to love,
The fierce are humbled; on the proud
Sits meekness like a gentle dove;
Now are the mighty of the earth
Workers with God—now hoary age
Pants to partake the second birth,
Now children are his heritage.

Earth has a theme allied to heaven,
And joys like those that linger there,
When to these lisping ones are given
The artless eloquence of prayer;
They waken too, a trembling string,
While holy rapture warms and thrills,
With hymns as sweet as seraphs sing
Upon those everlasting hills.

Our hearts rejoice—our bosoms glow—
This hour what cheering visions rise!
These children, nurtured thus below,
Shall swell th' assemblies of the skies;
Glorious will be his diadem,
And songs and ecstacies unknown,
Who forms for God one beauteous gem,
To sparkle on th' eternal throne!

WHAT IS LIFE?

What is life? 'Tis a delicate shell,
Thrown up by eternity's flow
On time's bank of quicksand to dwell,
And a moment its loveliness show.

Gone back, to its element grand,
Is the billow that brought it on shore:
See! another is washing the sand;
And the beautiful shell is no more.

MISCELLANEOUS.

"SWEAR NOT AT ALL."

Some years since, a merchant in one of our seaports, on fitting out a ship for India, told the captain, at the time of making the contract for the voyage, that there must be no swearing among the officers and crew; that he (the captain) must engage not to swear himself, nor permit others to be profane; that he must do as he pleased, with respect to taking the command of the ship, on these terms: but, if he accepted the employment, it would be expected, that he should rigidly adhere to the stipulation, and that it should be known, as the law of the ship, that no profaneness was to be indulged.

The captain seemed to have no objection to reforming, but inquired, "How can I suddenly break off an inveterate habit?" "I will take care that you be reminded of your duty," said the owner. "Wear the ring that I will give you, and let the law of the vessel be explicitly known."—Accordingly, he procured a ring for the captain, with this motto engraved upon it; SWEAR NOT AT ALL. The vessel soon sailed, and, after performing the voyage, returned. On being inquired of respecting the subject, the supercargo declared, that there had been no profaneness on board, excepting a little within the first twenty days after sailing. At the close of this short period, the old habit was entirely destroyed, and during the remainder of the voyage, both at sea and in port, the success of the experiment was complete.

This single fact is of inestimable value, as it shows how groundless are the common palliations of profaneness, and how easy it is to do good, when a person seriously engaged in it, is influenced by principle, and acts with decision.—*Philadelphian.*

FORTUNE'S FAVORITE.

An Extract — There lived in our neighborhood, a young shoemaker, at the time of which I write, who was industrious, sober, and honest; he commenced his work always with the rising sun, and saving the time consumed at his meals, he wrought without intermission, until the whole village was hushed asleep. He always appeared contented and happy; at church he behaved with the greatest propriety; he joined in the exercises there with the greatest devotion, and always gave his whole attention to the solemnities of the place. But alas! a little piece of ill fortune, or good fortune, if you please, soon destroyed every vestige of his steady habits, and reduced him to the grade of a sot. It happened that a pedlar who was in the neighborhood, among other articles of merchandise, had some lottery tickets; and in an evil hour called upon the hitherto industrious mechanic, and with some difficulty, persuaded him to be an adventurer. He purchased a ticket, and in a few days received the news of having drawn a prize of some thousands. Upon so joyful an occasion, a merry making was determined upon, and the singular scene, of the industrious shoemaker regaling himself in an ale house, amidst riotous companions, was presented to the inhabitants of our village. All these circumstances were told to my grandmother, when, with a sigh, these memorable words fell from her lips, —"He will come to no good end." The occasion, the solemnity with which she uttered the words, and the untimely end of this *favorite of fortune*, as some would call him, caused them to sink deep into my heart. In less than five years, and before my grandmother was numbered with the dead, he died, the victim of intemperance and gambling; an outcast from society; he was buried by the charity of his neighbours, with no friend to shed a tear of sorrow over his lifeless remains.

MISTAKE CORRECTED.

We have often heard it said, that the children of good people are as bad as any. This is a palpable falsehood. On the contrary, the church has been principally kept up, in every age, by the seed of the faithful. A minister of the gospel who had served the same congregation for nearly half a century, once assured the writer, that three-fourths of the communicants then in his church, were, to his knowledge, the children of communicants; yet the half of his congregation, probably, had never been communicants.

ANECDOTE OF THE REV. MR. VENN.

The following anecdote is related by Sir Richard Hill.— "When the faithful minister of Christ, Mr. Venn, was vicar of Huddersfield, in Yorkshire, he told me, that a neighbouring clergyman, the Rev. Dr. L——, one day addressed him nearly in the following words:—"Mr. Venn, I dont know how it is, but I should really think your doctrines of grace and faith were calculated to make all your hearers live in sin, and yet I must own that there is an astonishing reformation wrought in your parish; whereas, I dont believe I ever made one soul the better, though I have been telling them their duty for many years." Mr. Venn smiled at the doctor's ingenuous confession, and frankly told him, "he would do well to burn all his old sermons, and try what preaching Christ would do."

A CHEAP AND EXCELLENT SUMMER DRINK.

Vinegar and water, sweetened with sugar or molasses, is the best drink that can be contrived in warm weather. It is pleasant and cooling; it promotes perspiration, and resists putrefaction. Vinegar and water constituted the only drink of the soldiers of the Roman Republic: and it is well known that they marched and fought in a warm climate, and beneath a load of arms weighing 60 pounds. Boaz, a wealthy farmer in Palestine, we read in the Bible, treated his reapers with nothing but bread dipped in vinegar. The custom of swallowing spirits and water, is pernicious in every way, while this beverage, on the contrary, is pleasant and healthy, and is not liable to produce what the spirit invariably does, namely, fever and headache.—*London Oracle of Health.*

Bloomfield, Nelson Co. Ky. July 22.

HORRID MURDER.

Between sun down and dark, on Friday the 14th inst. *Michael Coffman* and *Washington Courtney*, were, on their return from a neighbour's house, to the house of Coffman, way laid and shot dead. The report of the guns was distinctly heard by several of the near neighbours. Coffman appears to have fallen dead instantly, as there was a quantity of blood in the road near where he was found, he was shot nearly in the centre of his breast, and the bullit lodged in his back bone. Courtney it is supposed had turned to run, as he was shot in the back; the ball passed in an oblique direction, and came out at the lower edge of his breast bone; it is thought that he had ran some 20 or 30 steps before he fell, as three distinct screams were heard in the direction of the report of the guns; he appears to have been left where he had fallen.—Coffman had been removed about 20 steps, and thrown behind a log. The bodies of these unfortunate men, were not found until Sabbath morning following. A coroner's inquest was held, and returned a verdict of their having been murdered.

Coffman's father in-law, James Watson, and four of his sons, were arrested on suspicion, and sent to the jail of this county; circumstances are strong against some of the prisoners, which we forbear to mention, as they will be developed before the proper tribunal, and the prisoners dealt with according to law.—*Baptist Recorder.*

FEMALE SCHOOL.

THE Rev. SAMUEL FINLEY propopses to open a Female School in the town of Lexington, so soon as a sufficient number of Pupils can be obtained to justify the attempt. He will teach the branches of knowledge usually attended to in Female Academies. He will, if desired, instruct younger Scholars in the rudiments of education, but his principal attention will be directed to those subjects which go to form the mind of a young Lady, and to furnish her course of study.—The evidences of the Christian Religion will form a part of the system of instruction. This attempt is not intended at all to interfere with the existing institutions of the town, but is made at the request of many friends, and with the hearty approbation of one of the principal Female Teachers of the place. The price of Tuition will vary in a small measure with the branches taught, but may be esteemed fixed at

SIX DOLLARS PER QUARTER, SPECIE.

Reference for the qualifications of the Principal, to Robert Wickliffe, Esq. Gen. John M. McCalla, J. C. Cowan, Esq. Mr. Hugh Foster, Mr. Thomas T. Skillman, and to the Clergy generally of the Presbyterian church in and around Lexington. Subscription papers will be found in the hands of the Rev. N. H. Hall, at the Shop of Mr. Hugh Foster, and the office of the Western Luminary.

June 24, 1826.

Just published and for sale at the office of the Western Luminary, the

LIFE OF DR. SCOTT,

Price $1 25cts.